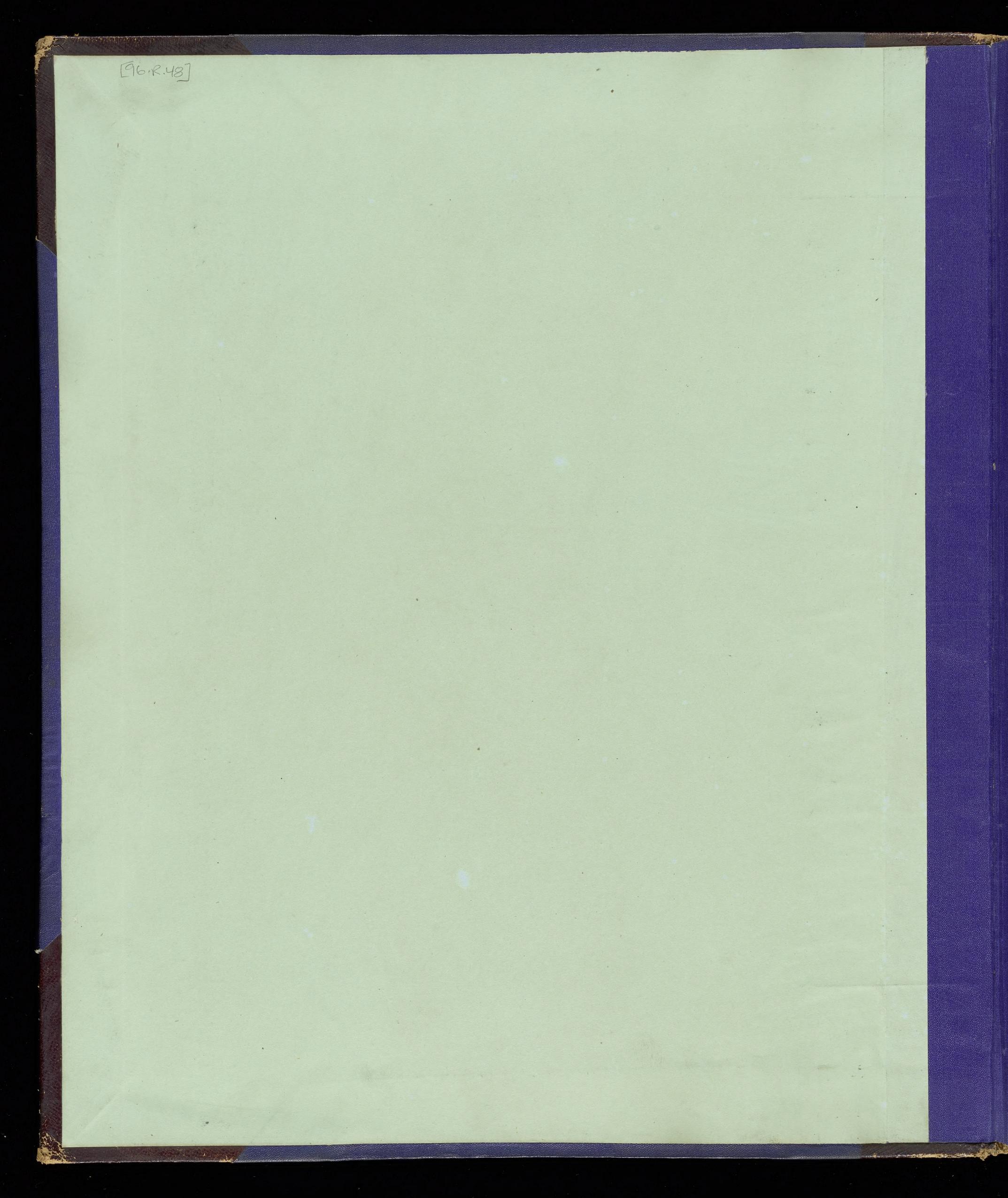
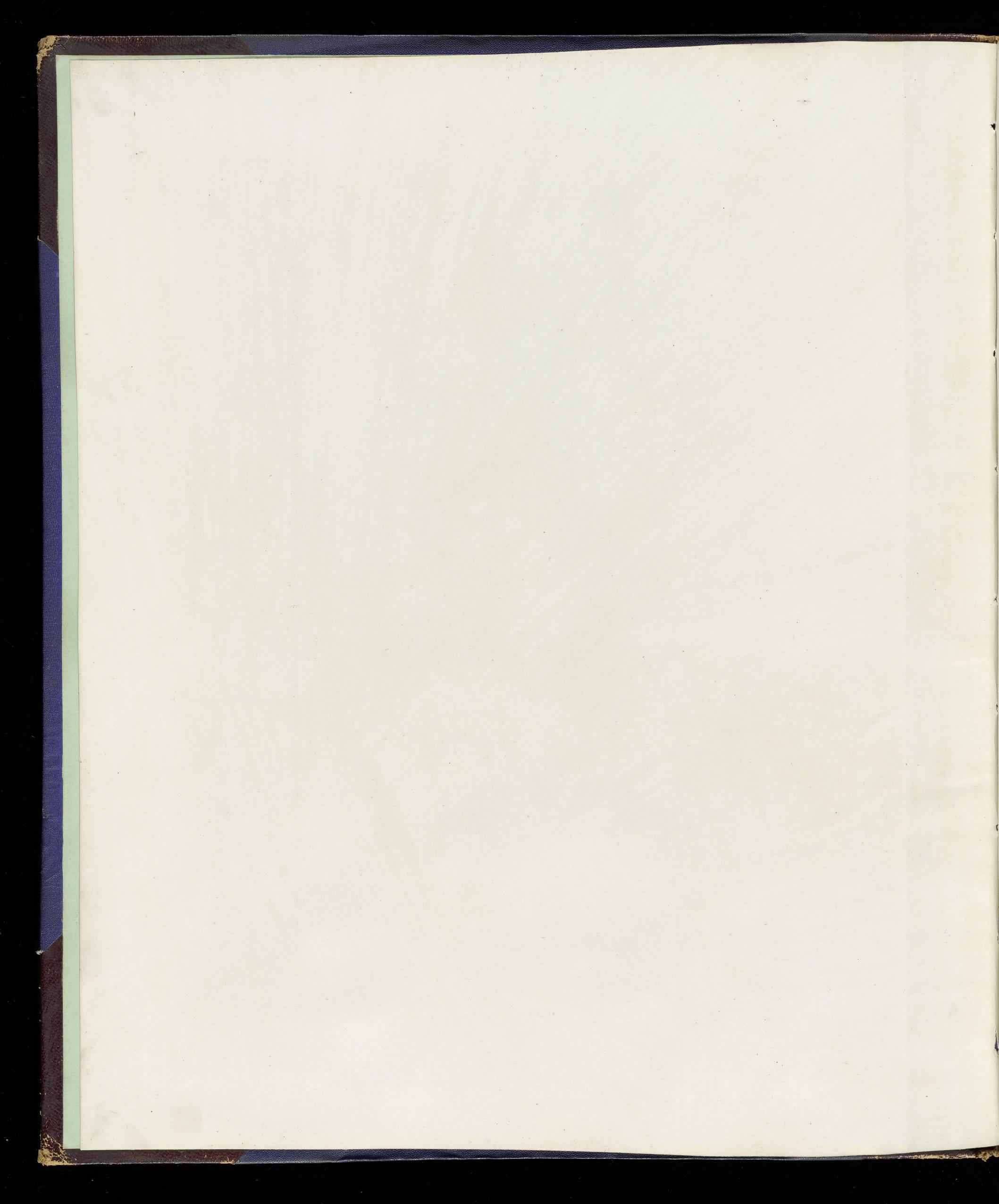
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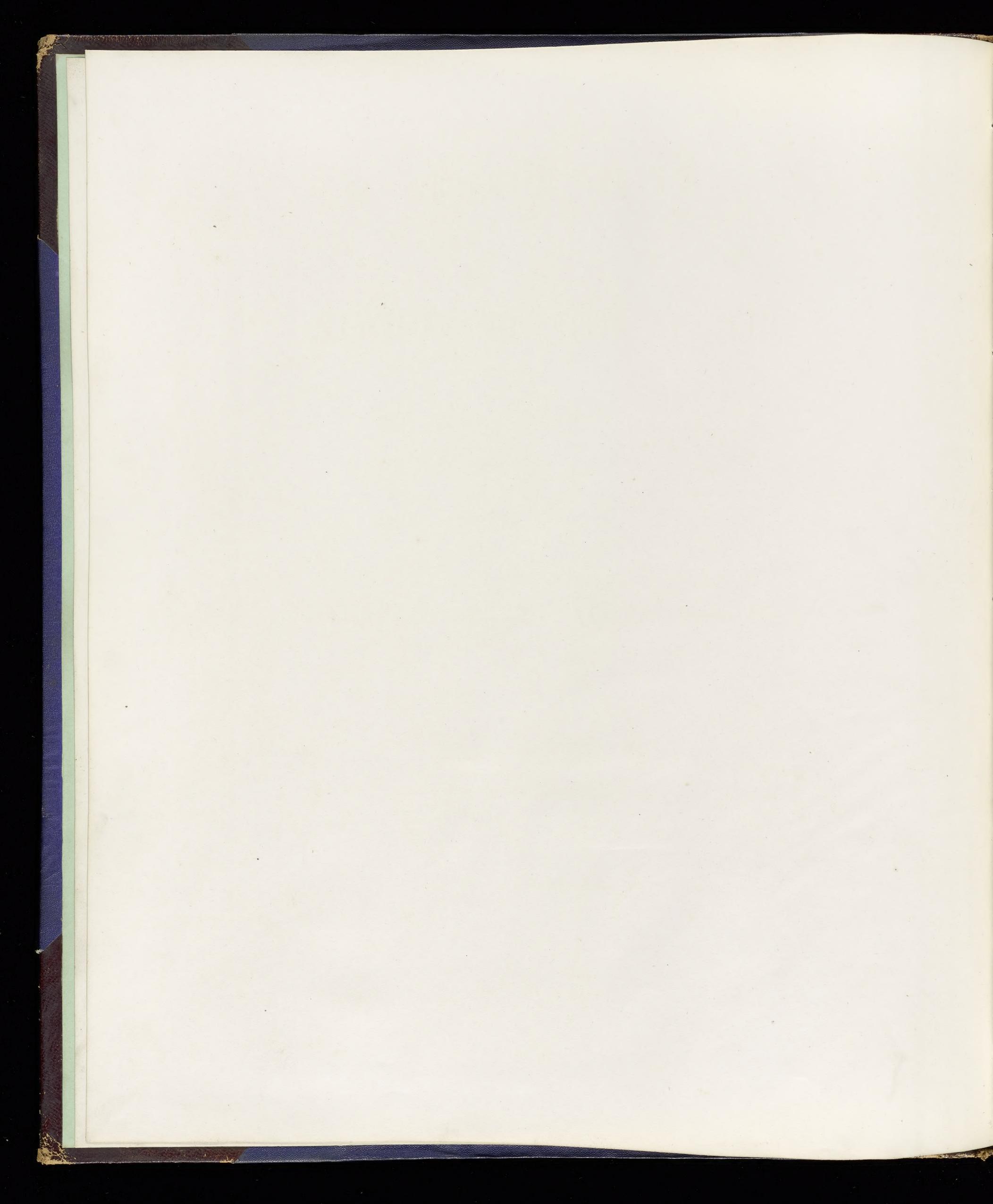
OTHER OLD CITIES OF GOOJERAT,



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Surat, Bruarh,

AND

OTHER OLD CITIES OF GOOJERAT,

PHOTOGRAPHED BY

LINDLEY AND WARREN;

WITH

BRIEF DESCRIPTIVE AND ARCHITECTURAL NOTES,

BY

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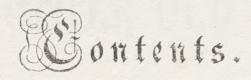
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BRIEF NOTES BY T. C. HOPE, ESQ.

Plate I.—Surat—General view.

II.— " English Cemetery.

III.— ,, Tomb of Mirzan Shamee.

IV.—Broach—General view.

V.- ,, The Jumma Mosque.

VI.— " The Facade.

VII.— ,, The Interior.

VIII.—Dholka—Porch of Behlol Khan's Mosque.

IX.- ,, Colonnade of the Tanka Mosque.

X.— " The new Jumma Mosque.

XI.- ,, Ruins on the Khan Tullao.

XII.—Cambay—The Jumma Mosque.

XIII.— ,, The Interior.

XIV.— ,, ,, The Roza.

XV.- ,, Gateway of the Roza.

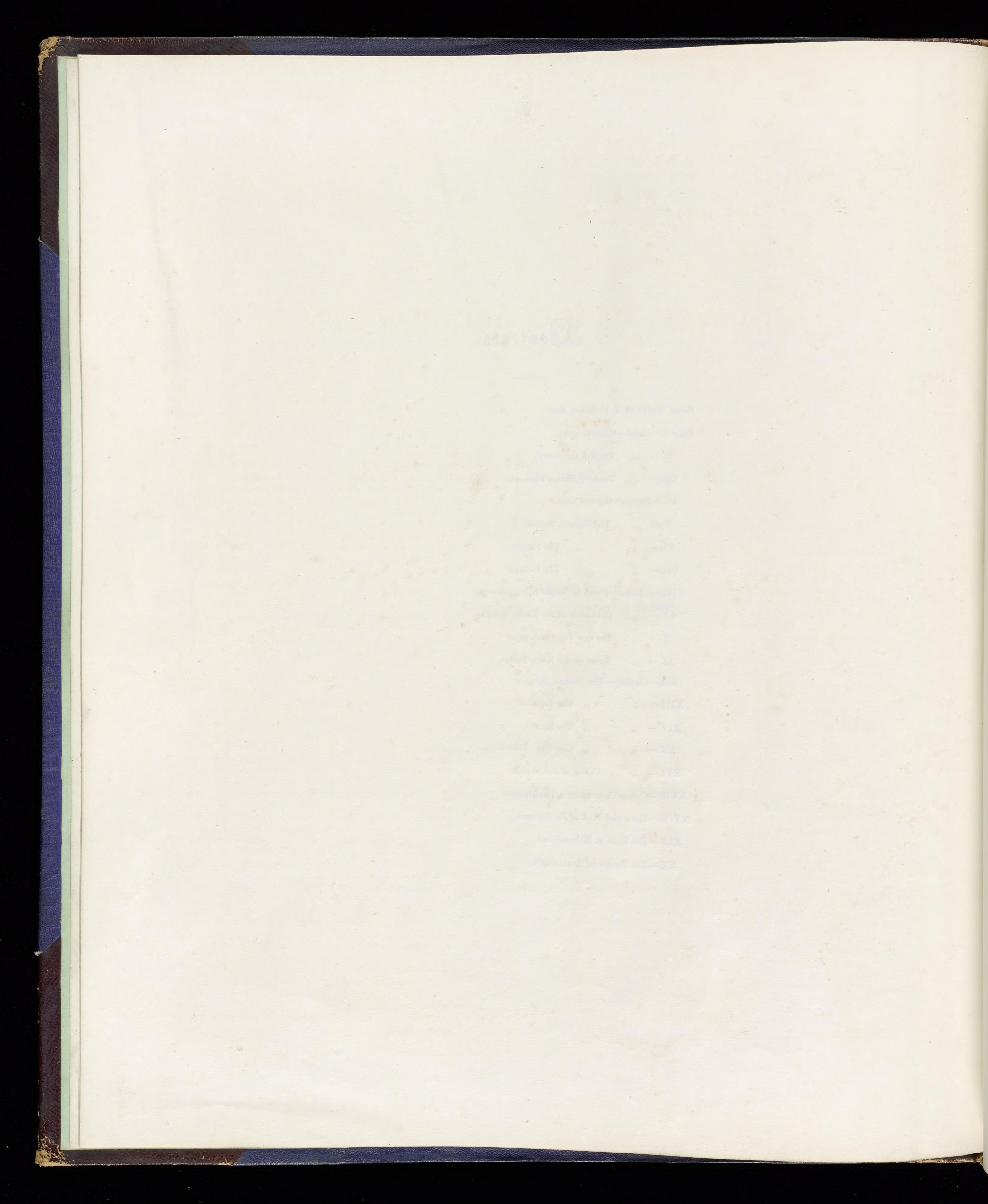
XVI.— ,, Palace of the Nawab.

XVII.—Cotton Carts under a Banian tree.

XVIII.—Town and Tank of Jumbooseer.

XIX.—The Roza at Mehmedabad.

XX.—The Temple of Ambernath.



SURAT, BROACH AND OTHER OLD CITIES OF GOOJERAT.

SURAI.

URAT, as a town of size and importance, is of comparatively modern origin. The ancient seat of the commerce which has, from the earliest times, been naturally attracted by the convenient shelter and ready access to the ocean which the river Taptee affords is Rander. This town, which is on the north bank of the river, within sight of Surat, has now only 10,000 inhabitants, but was formerly a Hindoo city of considerable size and repute. Tradition carries it back some 300 years before the Christian era, and broken columns, capitals, and architraves are still lying about in considerable numbers or built into the walls of the houses. Arab merchants located themselves here at an early date, and in A. D. 1225 they were sufficiently numerous and powerful to wrest, at least for a time, the government of the place from the representatives of the Hindoo Government of Anhilwara. The four principal temples were converted into mosques, now termed the Jumma Mosque, Malum's Mosque, Mea Khangawalla's Mosque, and Moonshee's Mosque.

In the first the bases of the ancient pillars built into the façade, and the idol inverted to form the threshold are the only remains, but in the second and third the ancient wooden carved pillars are still in use to support the roof, while the fourth appears to be an ancient Jain temple with its pillars and dome of wood still in situ, and merely converted to its present purpose by the conquerors.

At this period nothing, except at most a fishing village, existed on the site of Surat, but ere long the convenient and airy situation appears to have attracted the notice of the Mahometans, and a few gardens and rozas or tombs sprang up. At the commencement of the fourteenth century Surat is mentioned with Broach and Cambay as ports which the Mahometans retained in their hands after the inroad of Allaoodeen's army in A. D. 1296. The army of the Emperor Mahomed Toghluk Shah visited it in A. D. 1347, and it in time passed under the kings of Ahmedabad. In A. D. 1512 the Portuguese got their ships far enough up the river to sack the rising town, and this event apparently induced the Ahmedabad Government to afford it the means of defence in future. The year of the accession of Sultan Bahadur (A. D. 1532) was marked by the commencement of a Castle. The locality now occupied by the property of Syed Hoossein Idroos was that at one time selected, but the work there did not progress favorably, as had previously happened at another site farther south. It was finally abandoned for that on which the present Castle now stands, and the work was completed in A.D. 1543. About the same period the inner wall of the city was built, and the consequent feeling of confidence, together with the convenience of the port for embarkation to Mecca, caused a rapid increase in the population. In 1573 the City was taken by the Emperor Akbar after a siege of about six weeks.

The commencement of the seventeenth century was marked by the advent of the European nations for purposes of trade. Hawkins first appeared in 1608; and others followed, who gained a series of victories over the Portuguese fleets on the coast, and so established the reputation of the English that in 1612 the Emperor of Delhi sent them a firman permitting them to establish a Factory. Sir Thomas Roe's embassy passed through Surat in 1615. In the following year the Dutch appeared and obtained permission to trade. The French did not establish themselves till 1664. During this century and part of the following one Soohalee, on the coast about 12 miles west of Surat, the name of which we anglicized into "Swally," was the port of Surat. The Europeans had bungalows there, and natives flocked thither on the arrival of the fleets. It is said that the appellation "peon" derives its origin from the foot messengers (piyun) who used to run backwards and forwards between Swally and Surat with urgent mercantile letters. The English were once attacked here by a large Portuguese force, which they defeated with heavy loss. In 1664 the Marattas appeared on the scene, headed by the famous Sivajee. He plundered Surat, but could make no impression on the Castle or the Dutch and English Factories. The latter was under the command of Sir George Oxenden, one of the most remarkable men of the period and afterwards Governor of Bombay. The Marattas returned in 1670, 1702, and 1706, but inflicted comparatively little damage. Continual maritime conflicts with them, the Dutch, the Portuguese, and the Seedee pirates considerably weakened the English influence towards the close of the century, and the struggle between the two rival Companies which raged from 1700 to 1708 still further reduced it. Surat was the principal scene of this contest, which proceeded to such lengths that Sir John Gayer and the Council of one Company were imprisoned by the other.

Internal dissensions among the various competitors for power in Gujerat and for the supremacy in the city enabled the Companies after their union to regain much of their lost influence. The civil government was held by one party, the Castle, with the military and naval command, by another, till March 1749, when the English seized a favorable opportunity and took the Castle by storm, though with considerable loss. The acquisition was three months afterwards confirmed by treaty with Mia Akkund, who had obtained the position of Nawab, and by a royal sunnud from Delhi. The Nawab governed with more or less interference on the part of the British till 1800, when the entire authority passed to us, though the title of Nawab did not become extinct till 1842. Other foreign nations gradually withdrew or were removed from the scene, the French in 1778, the Dutch somewhat later, and have left little trace except the "French Gardens," still secured by the treaty of 1815, and the "Dutch Bunder," which was eventually purchased by our Government.

Accounts of Surat towards the close of the last century speak

highly of its population and trade, and of the beauty of its gardens, especially those of the Nawab, but decay and misfortune were gradually approaching. Much of the trade was diverted to Bombay. The great Moosafurkhana which had been built in 1653 by Mohafiz Khan for the Mecca pilgrims, was deserted and ruined, and sold in 1780 to the British Government, who at first made it an European Hospital, and after many vicissitudes have now given it a new lease of life and usefulness as the Municipal Office. Storm and flood effected immense damage in 1781, 1810, 1822, and 1827, and in the last year occurred the great fire, which destroyed whole sections of the city, and reduced thousands of rich families to poverty. Its traces and that of the previous and subsequent floods may still be observed in all directions, though they are gradually being obliterated by new houses, which the prosperity of the last few years is encouraging the people to build. The population is now

about 90,000.

The first of the illustrations (plate I) is a general view of Surat, taken from near the Adawlut, and embracing the entire river face of the City. To the right is the principal landing place for passengers from steamers and bunder-boats, termed the Commodore's Bunder, and overlooked by a building occupied by that official until in 1800 Captain John Pepper, who was Commodore, was transferred with his fleet to Bombay. Next to it on the left is the Dutch Bunder, covered with beautiful trees and containing the Travellers' Bungalow, the Post office, etc. The trees between it and the Castle are on a site adjoining the General Hospital, and now being converted into a public garden. The Castle is distinguishable by the flag-staff. Beyond it are extensive but ruinous palaces belonging the Bukshee Begum and the estate of the late Nawab of Surat, then a garden house with two conspicuous pagodas belonging to the Moolla. Next to these comes the Irish Presbyterian Mission House, formerly the residence of some of the principal persons of the English Factory, and last of all the Factory itself, partly consisting of an immense bastion at the angle of the City. Close to the right of the Moolla's pagodas may be seen the top of the Minaret of Syed Hoosein Idroos, C. S. I. from which an excellent view of the whole city is obtainable.

The English Cemetery is one of the most curious and picturesque spots in Western India. The English Factors who endeavoured to impress on the natives the value of their trade by marching in procession through the streets, and dining to the sound of trumpets, here strove to perpetuate the idea even in death by grand mausolea in imitation of the Mahometan nobility. In the centre of the view (plate 2) is that of Sir George Oxenden, who died in 1669. It is built over that of his brother Christopher, which it encases without putting out of view. Breton, Colt, Wyche, Hope, Price, and other Chiefs are interred hard by. Many of the epitaphs

are remarkable for their quaintness.

The Tomb (plate 3) attached to the mosque of Mirzan Shamee, which may be found by passing through a small arched gateway on the right hand near the Minaret of Syed Idroos on the way to the Cemetery, is a remarkably picturesque object, in the style of the late tombs at Ahmedabad, and the only one of the kind to be seen in Surat. The windows of perforated stone, and some of the interiors of the cupolas are well worthy of attention.

BROACII.

ROACH is said to have originated in a small settlement of a religious nature, probably a monastery, made by Brigu Rishee, who at some unknown period of antiquity accompanied one of the great kings of those times to the Nerbudda to perform the Dusashwamedha sacrifice. Some have identified it with the Barygaza of Ptolemy and Arrian. This is perhaps somewhat doubtful, but the neighbourhood, embracing the famous banian tree on an island in the Nerbudda, and Sookulteerth,

the sacred retreat of so many of the monarchs and sages of Gujerat, has at any rate been famous from the earliest times. Its political history commences with Sidh Raj Jeysingh, the king of Goojerat, (A. D. 1094—1143) who is stated to have founded the port, the seat of civil government being at that time at the present village of Wilayet, eight miles off. It was removed thence to the spot now called Old Broach, to the east of the city, by his successor Koomar Pal, who built a wall within which the city gradually increased. In the early days of the Mahometan power its importance was perceived, and it obtained its full share of notice in the shape of occupation and pillage. The Portuguese attacked it even earlier than Surat, and it is said that the present walls are the result of the fear of their incursions. In 1583 it was taken by Akbar and incorporated with his empire, being governed by Deputies, one of whom in course of time assumed the title of Nawab and became semi-independent. Sir Thomas Roe obtained in 1615 permission to establish an English Factory, which soon became one of the most profitable in the east. The Dutch were early on the same ground, and in their Cemetery may still be seen tombs of 1654. In 1685 Broach fell into the hands of the Marattas, under whom the Nawab held it till 1772, when it was taken by storm by the British, with the loss of their general, David Wedderburn, whose tomb may be seen on the north western bastion of the Fort. In 1783 we ceded it to Scindia in gratitude for his generous treatment of the prisoners taken at Wurgam, but in 1803 it was again stormed by Colonel Woodington, and has been a British possession ever since. The population is about 30,000. Plate 4 shews the church and the Begum Baree, with as much of the town as can be embraced in a single view.

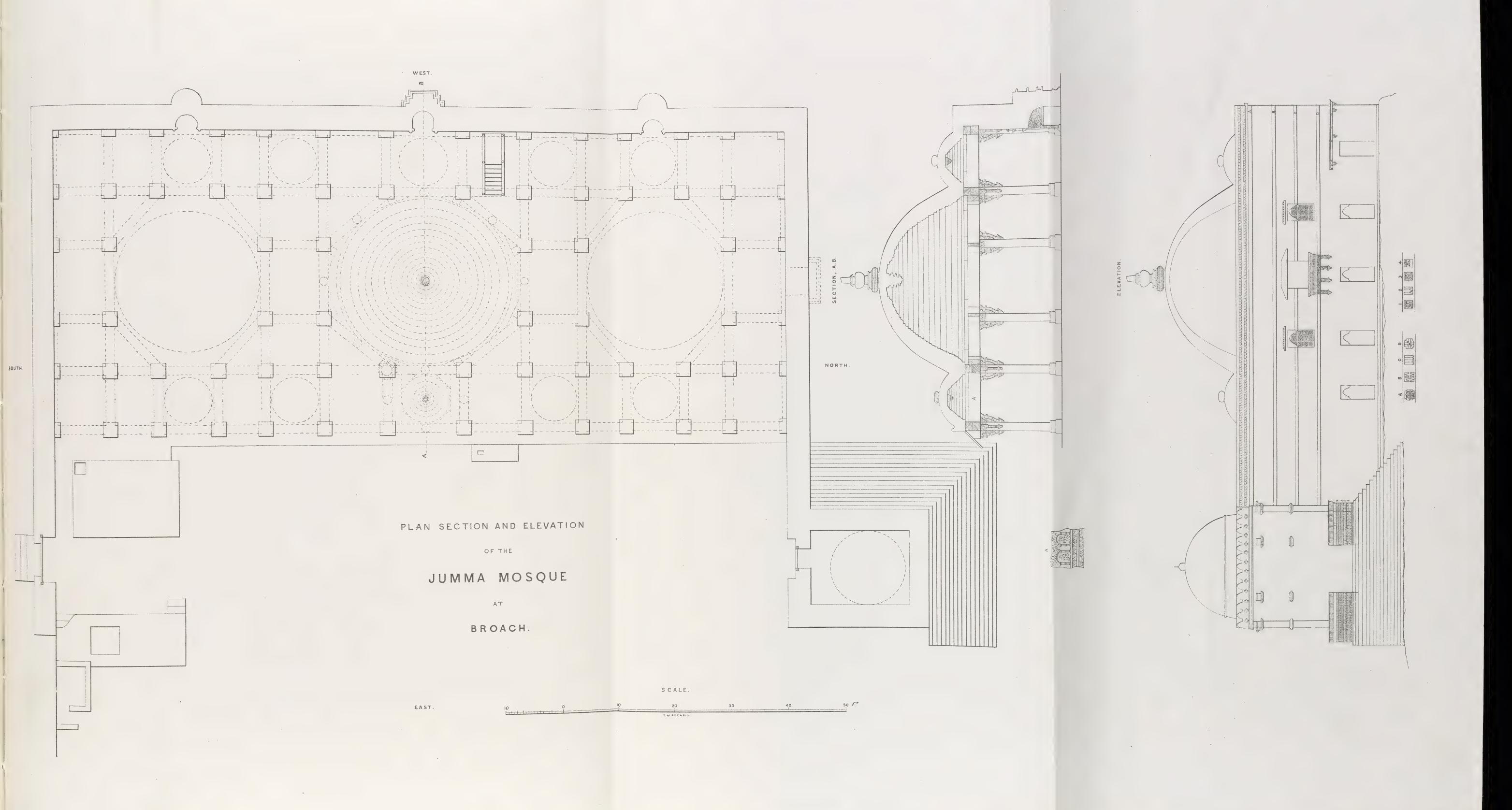
The principal old building is the Jumma Musjid, which stands on the site of a Jain temple. Tradition assigns the original edifice to the period of Asoka (P. C. 250) and the piety of his daughter, who built it under the name of Samalia Vihara. It is, however, pretty certain that a fresh edifice was commenced by Doorlubh, the grandson of Moolraj, and completed by the great Bhim Deo (A. D. 1022—72). In 1164 it was thoroughly repaired by Amra, son of the minister of Koomar Pal. Its final desecration is ascribed to Kutbudin, who overran Goojerat in 1194, and met at Broach with a resistance which induced him to convert its principal temple into a mosque. The last mention of it is that it was repaired in its present form by Mulik Anwar, under the orders of Zuffir Khan (A. D. 1391–1411) who became the founder of the

Ahmedabad dynasty under the title of Mozuffur Shah.

The annexed plan, section, and elevation, as also the photographs, plates 5 to 7, will give a general idea of the building, which is a rectangle 127 feet long by 52 broad internally, and containing 72 pillars supporting three domes, the largest of which is 29 feet in diameter. There are no Minarets. The entrance is to the south, through a doorway of carved marble, but on the north there is a very fine portico, now blocked up, with a long flight of steps to the street, which both here and to the west is on a level considerably below that of the mosque. The whole of the columns, brackets and architraves used in the interior are evidently derived from the previous Jain Vihara, and are remarkable for their size and rich sculpture. Where there were figures in niches on either, or in the capitals of the columns, they have generally been defaced, but a few remain. The pillars are unusually massive. The chief beauty of the building, however, is in the reticulated roofs of the undomed intercoluminations, which are carved in superb and varied reticulated patterns to a depth of from six inches to a foot, and have no equal in Goojerat excepting at Aboo. Some idea of them and of the pillars may be obtained from the accompanying drawings, but they must be seen to be properly appreciated.

The only other ancient building in Broach is a small mosque and enclosure near the Post Office, termed the Madrissa. It is said to occupy the site of a Jain "Apasura" of the same age as the great temple, and contains a number of beautifully carved wooden pillars of Jain workmanship. In the city there are a number of mosques, including one called the Silver Mosque where the Nawabs of Broach are buried, but neither they, nor the dome of Bawa Rehan, which is conspicuous amid groves of trees to the

north of the town, have any architectural merit.



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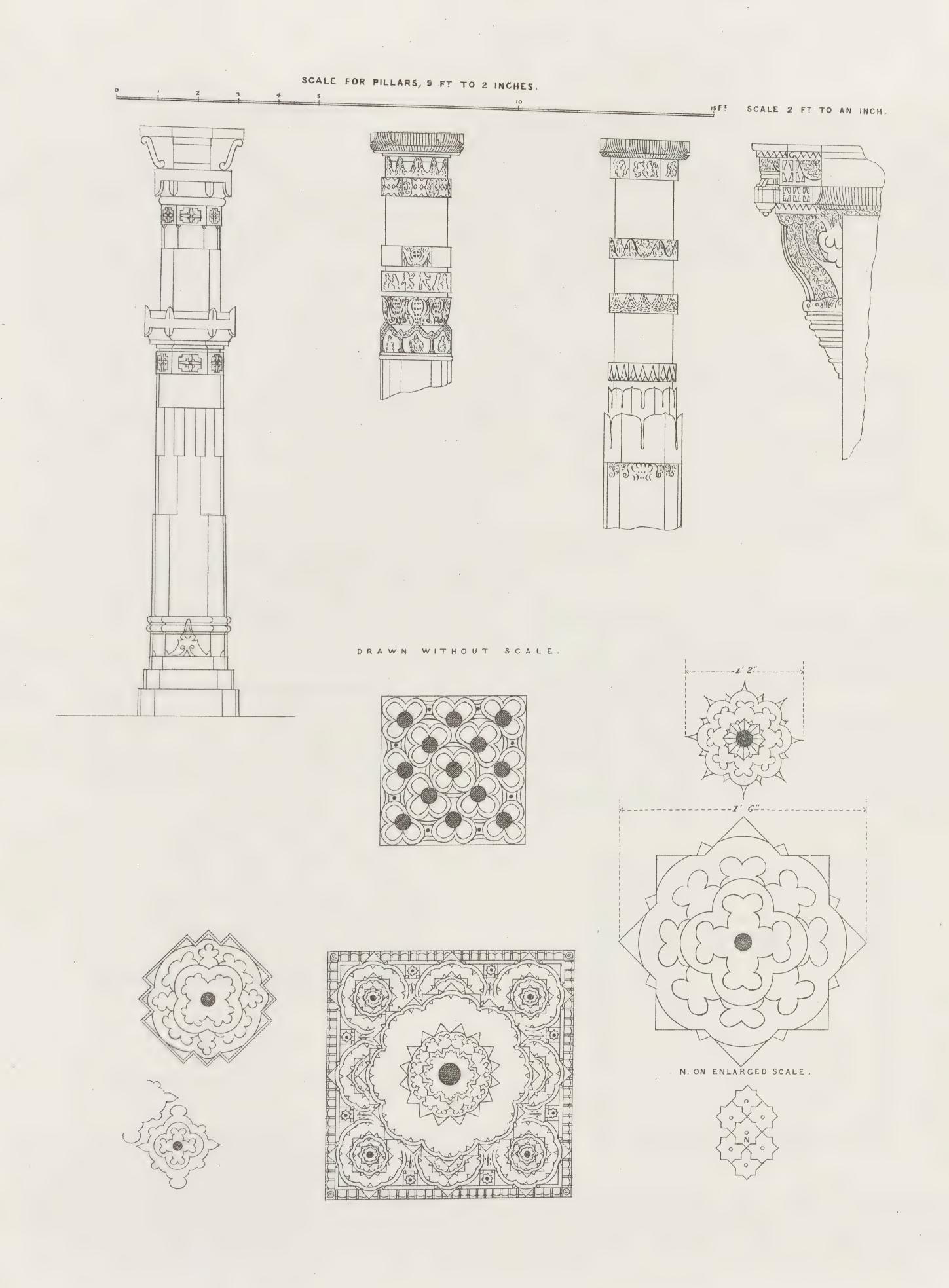
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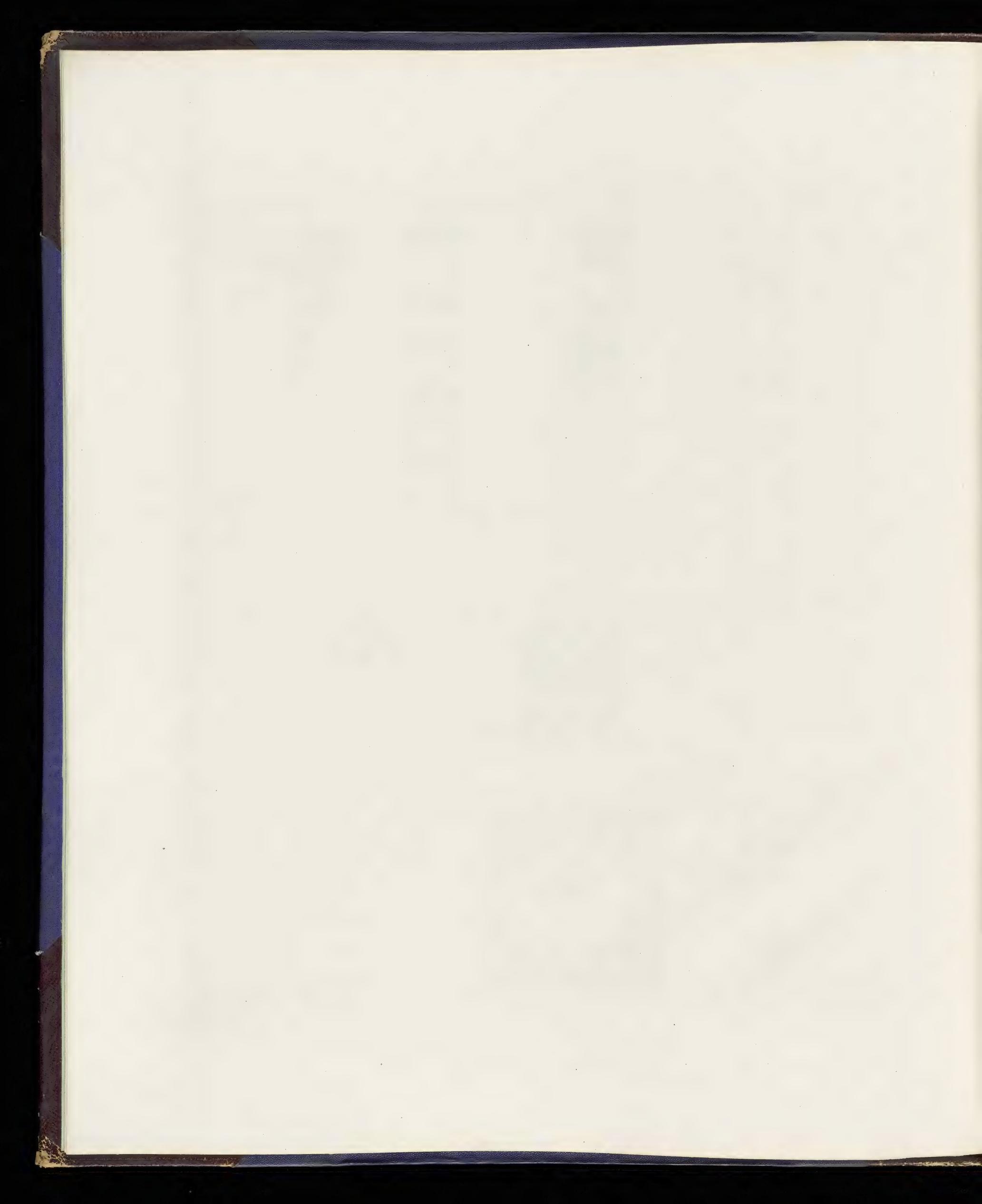
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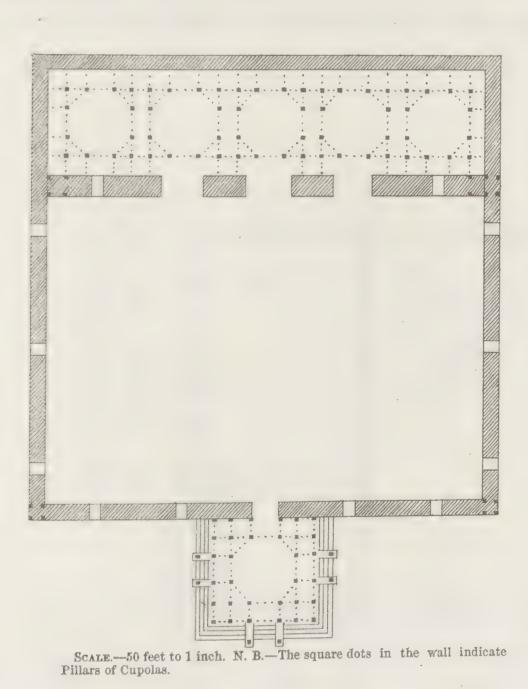




HOLKA is a town of about 20,000 inhabitants, situated in the centre of the rich district of that name, and about 22 miles from Ahmedabad. It is believed to have been the early capital of the province, and is mentioned in the Mahabharata as having afforded a refuge to the exiled Pandus.

Wairat, as it was then called, is said to have extended from Ganesh Dholka, between Dholka and Urnej, to the present city, and foundations are still dug up for from half a mile to a mile and a half all round. In the middle ages of the Unhilwara monarchy it enjoyed its full share of favor, and the large stone tank termed Mulao was built by Mynul Devee, the mother of the great Sidh Raj Jeysingh. The present name, a corruption of Dhuwulgurh, is derived from Veer Dhuwul, the powerful chief of the Waghela clan who succeeded to the throne of Goojerat on the extinction of the Solunkhee race in the person of Bheem Dev the second (A. D. 1215). It long remained in possession of his family, but on the consolidation of the Mahometan power it was made a military colony, like most of the other Talooka towns, by a settlement of "Kusbatees," among whom the most conspicuous was the family represented in later times by Bapoo Mea.

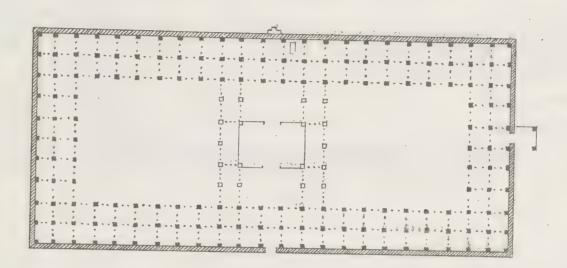
The attention which Dholka received from the Hindoo dynasty appears to have been continued by the Mahometan, for mosques, tanks, rozas, and palaces were built in profusion, and are still to be seen in every stage of ruin. The most remarkable in an architectural point of view is the mosque of Behlol Khan Ghazee, which was finished in the year 1332, in the time of the Delhi Emperor Mahomed Toghluk Shah, the architect being Abdool Kureem. Its dimensions are considerable, as will be seen from the annexed plan, and the massiveness of the walls indicates the



then insecure tenure of Mahometan rule. The façade is perfectly plain, with three principal arches about twenty feet high, and two side windows filled with perforated stone. Out of the roof, and from behind the parapet, spring the most curious feature in the whole, two small minarets, which indicate the difficulty felt by the early architects of the dynasty, who were all Hindoos, in superadding the arched facade and minaret to the style to which they had been accustomed. Here, however, we have not the usual plain chimney-pot, to be seen at Cambay (plate 12) but a

highly finished pinnacle, octagonal, with fluted sides and two tiers of corbelled projections, equally out of place and proportion, and looking like the summits of elaborately decorated minarets a hundred feet high, cut off from some western mosque thousands of miles away and stuck fantastically in their present position. The porch of this mosque (plate 8) is remarkable for its dignity and elaboration, as well as its purely Hindoo character.

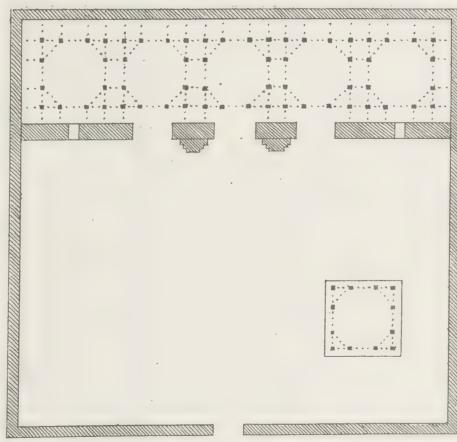
The old Jumma Mosque, also called Tanka Mosque and Pandooshala, was erected in 1361 by the Emperor Firoz Shah Toghluk at his private expense. The plan, which is given below, is



Scale.—50 feet to 1 inch. The centre Pillars shown thus [] are modern

singular, the mosque being placed across the centre of an oblong enclosure surrounded by a colonnade. The shape, as well as the fact that all the pillars (plate 9) are Hindoo, confirm the tradition that the site was that of a Jain Temple or Monastery. This is said to occupy the place of the original school in which the exiled Pandoos earned their livelihood by teaching.

The exact date of the new Jumma Mosque (plate 10) is uncertain, and owing to its never having been completed there is no inscription, but the style appears to be that of the early or middle part of the fifteenth century. The bases of the minarets are somewhat weak in dimension and design, but otherwise the effect is pleasing. The size is considerable and the proportions are good, as will be seen from the annexed plan. The tomb adjoining is of Ulloo Khan.



Scale.—50 feet to 1 inch.

The last illustration of Dholka (plate 11) is of the rear of a large mosque in the Pathan style on the edge of a magnificent tank in the environs, called the Khan Tulao. There are, however, many other picturesque buildings in and about the city, which is well worthy of a visit.

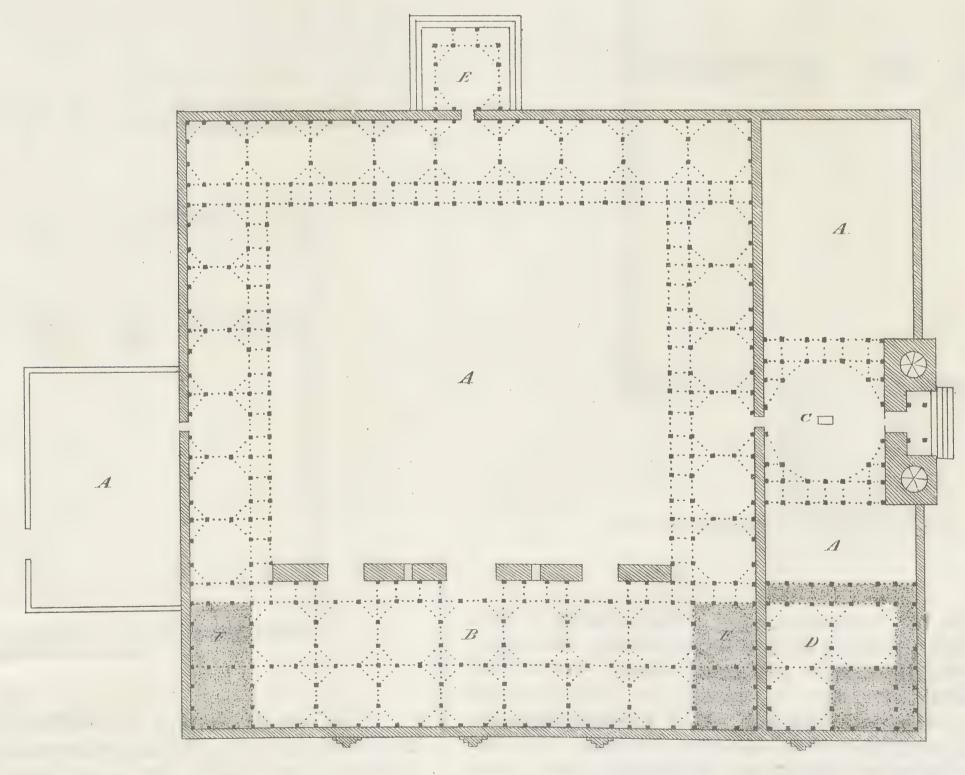
CAMBAY.

AMBAY claims an antiquity not less imposing than that of Broach, as the Camanes of Ptolemy, though probably the ancient city was more to the north west than the present one. The latter is believed to derive its name from Khumbawati, or the City of the Pillar, with reference to a pillar set up on its erection in honor of the tutelar goddess. Cambay is frequently mentioned in the annals of the Gujerat monarchy, principally as a seat of piety and learning. Towards the close of the tenth century it was bestowed on the Brahmins by Mool Raj. Mahmood of Ghuzee probably plundered it on his march to Somnath. Sidh Raj Jey Singh erected a temple to Stumbh Parisnath, and Koomar Pal was sheltered there by Hemacharya before his accession to the throne. In A. D. 1297 it was plundered by Alif Khan, and the booty included a slave who afterwards became the celebrated Mulik Kafoor. The Mahometan power was early consolidated there, owing probably to the importance of the place as a port. Here Mahmood Begurra collected a fleet in 1482 to repress the pirates of Bulsar, and Akbar rested after capturing the town in 1572. From this time it was governed by Soobahs appointed from Delhi until 1737, when Meerza Jaffer, originally a needy adventurer, succeeded in establishing himself as Nawab, a position which his descendants have ever since enjoyed. Cambay early attracted the attention of travellers and merchants from Europe. In 1543 Queen Elizabeth sent a mission there on its way to China, and in due time a Factory was established which continued flourishing till a comparatively recent date. The town is now in a very ruinous state, but contains some 30,000 inhabitants.

The only edifice of any mark is the Jumma Mosque, said to stand on the site of Sidh Raj Jey Singh's temple to Stumbh Parisnath, which idol is inverted on the threshold. It was built in A. D. 1325, in the time of Mahomed Shah Ghoree, by Imrar bin Ahmed

Kazeranee, also called Mulik Anwar and Mulik-ool-Toojar. It is remarkable for the grandeur of its proportions and the completeness and appropriateness of its design. The annexed plan will give some idea of it. A large courtyard is surrounded on three sides by a domed colonnade with double rows of pillars sixteen feet high, and on the fourth by the usual early Mahometan façade of three plain arches (the largest 32 feet high) surmounted by two small cones intended to represent minarets (plate 12,) Behind the façade is a double row of domes similar to those of the great mosques of Ahmedabad or Surkhej, but more interesting in that many of the pillars and other portions are Hindoo (plate 13). To the south a small door leads into the splendid mausoleum of the founder, which is of its kind unique in Goojerat. A dome 38 feet in diameter is, or rather was supported by two stories of pillars 28 feet high in all, every one of them taken from some Hindoo temple, and all fine specimens of their kind. (see plate 14). A large gateway leads out (plate 15) into the street, and was flanked by two minarets. One was destroyed by lightning many years ago, and its companion, which was apparently seen by Forbes in 1775, has since fallen. The dome preceded it about a hundred years ago, destroyed probably by the triumphs it commemorated, as the ill-assorted pillars collected from various buildings could not bear the weight and thrust resting unequally on them. To the west of this Roza is a very fine Madrissa, or lecture hall for religious teaching, with latticed galleries for female students.

Cambay is remarkable for its underground Jain temples, created by the necessities of Mahometan oppression, which led the persecuted sect thus to conceal the few idols which they succeeded in rescuing from the general destruction. At least four are well worth visiting. Other buildings of architectural interest there are none, but a short distance from the city there is a palace called the Dil-khusha, (plate 15) which was purchased by the Nawab from an Englishman who built it, and is picturesquely situated.



Scale.—50 feet to 1 inch.

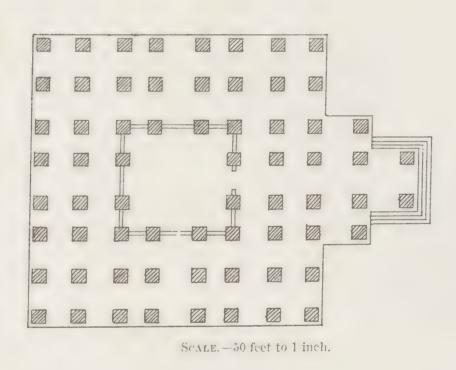
REFERENCES.—A Open Courtyard. B The Mosque. C Domed Mausoleum. D The Madrissa. E The Eastern Porch. F Women's Gallery.

The shading indicates the extent of the galleries.

MERMERA.

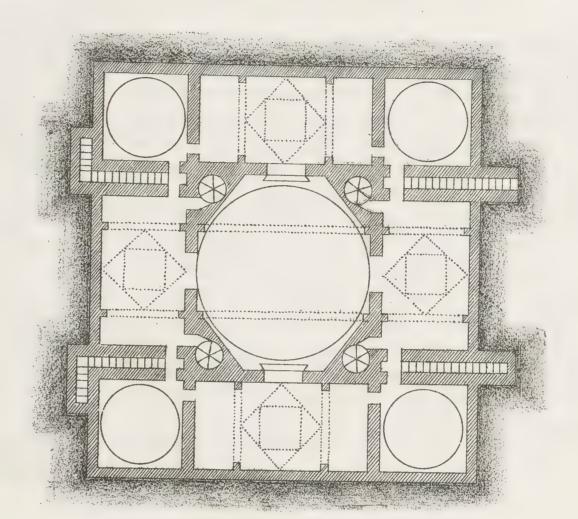
EHMEDABAD is a town of about 5000 inhabitants on the line of Railway, 17 miles south of Ahmedabad. When the great Hindoo stronghold of Champaneer was at length taken by Mahmood Begurra, the king of Ahmedabad, in 1484, he endeavoured to found a large Mahometan city in lieu of the Hindoo one at the foot of the hill. The attempt, however, never succeeded thoroughly, and eventually much of the population removed to the more salubrious site in the Kaira District now termed Mehmedabad. Walls were laid out to an extent of some miles, palaces and gardens sprang up, together with mosques and mausolea, but the place could not attain the desired size in the vicinity of Ahmedabad and the existing large district towns. All that now remains is the present wellbuilt and thriving little town, some massive ruins on the banks of the Watruk, and the roza or mausoleum of Moobaruk Shah, one of the same favored family as Kootub-ul-Alum, over whose remains stands the well-known roza at Butwa near Ahmedabad.

This Roza (plate 19) is universally admitted to be the most beautiful specimen of its class in India. Inferior in size to the mausolea of Beejapoor, it surpasses them in the graces of outline and proportion, and the simple elegance of ornament. The roza of Butwa, if it had ever been finished, might have been more imposing, but there is a want of balance and harmony observable which must on the whole have placed it below its rival. Both are evidently designed by the same hand—an unknown but master hand, which has left these two original, distinctive, and unimitated marks upon the architecture of Goojerat. The external dimensions are 94 feet square, and the plan is given below. The tomb is enclosed by perforated stone windows of the very finest tracery.



A notice of Mehmedabad would be incomplete without including a description of a very remarkable well to be found in some fields about two hundred yards to the south of the station. It is an impossible subject for photography, but some idea may be obtained from the annexed plan.

A well twenty eight feet in diameter is surrounded at a considerable depth below the surface of the ground by a



Scale.—25 feet to 1 inch. The dotted lines indicate Arches and structure of the Roof, and the shading the surrounding earth.

series of spacious chambers, those at the corners domed, the others variously roofed and provided with balconies looking into the well. These rooms are reached from above by four direct flights of steps, and from them four spiral staircases, with doors into the well at intervals, descend to the very level of the water. At the mouth of the well, two arches supported Persian wheels, which through numerous channels distributed water over a chunam pavement surrounding them, for the purpose of increasing the coolness of the chambers beneath. A lounge on cushions through the summer day at these balconies, listening to the water dripping from the Persian wheels above and the song of the driver of the bullocks which turned them, varied by an occasional plunge into the cool waters of the well beneath, afforded one of the most delightful pastimes which oriental luxury has probably ever devised.

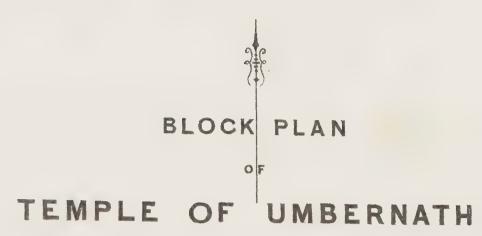
TEMPLE OF AMBERNATH.

HE temple of Ambernath is situated in the midst of an undulating and stony plain about five miles from the Callian Railway Station in the Tanna Collectorate. The photograph (plate 20) and the annexed plan will speak for themselves. The mundup or porch in front of the shrine is still entire, but much of the dome over the lingam or emblem of Shiva in the adytum has fallen in, and the whole building is in a state of rapidly advancing decay. A flight of eight steps descends to the lingam. The decoration is profuse without being either florid or objectionable in design, and surpasses anything else at present known in the Maratta districts of this Presidency. The date is uncertain, but if a guess be hazarded, it lies in the eighth or ninth century. Although not situated in Gujerat, Ambernath finds a place here partly in order to preserve a record of what is fast passing away, but chiefly in order to suggest ideas of the architecture which, in its Gujerat form of development, was so ruthlessly destroyed by the Mahometan conquerors, leaving only its fragments, pillar, architrave, and dome, to be used in the mosques of the dominant faith in the manner of which these pages contain so many illustrations.

GOMGLUSIOM.

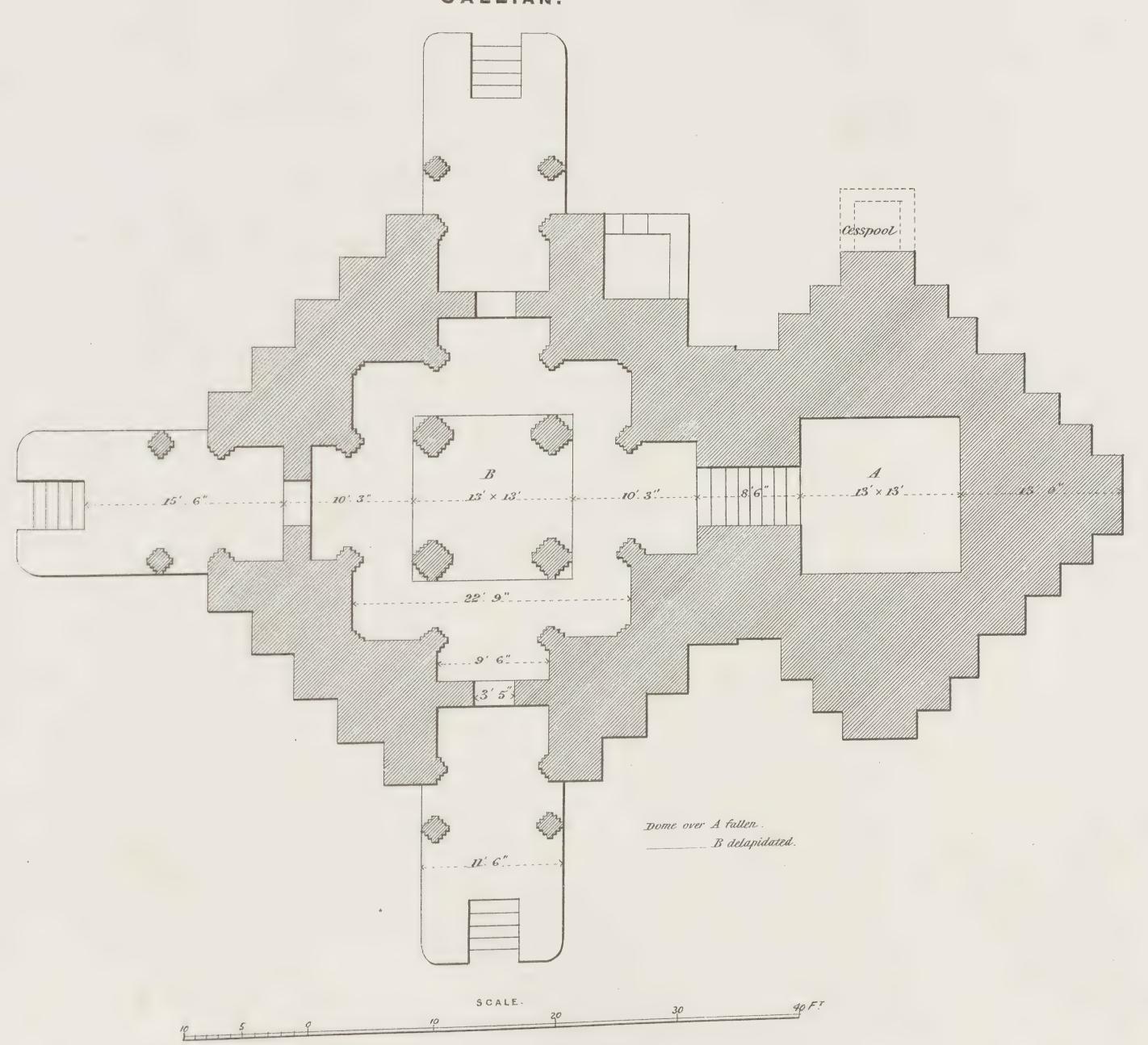
HAT amount of interest and value in an artistic point of view these illustrations of the older cities of Gujerat possess is a question for the consideration of the reader. Architecturally they must command a certain amount of attention from all students, inasmuch as they afford an additional link in the chain of the history of early Mahometan buildings, and carry us back a century before the earliest mosque illustrated in the "Architecture of Ahmedabad." There we see what could be accomplished in a few years with all the combined resources of money and despotic power, here we find the results of determined effort under the most unfavorable circumstances, ere the invader's tenure was either continuous or secure. These results are better than could have been anticipated. Amid the vagaries and experiments of those who were seeking for beauty and truth under conditions entirely new to them, may be traced a fixedness and intelligence of purpose, and a practical subserviency of the ornamental to the useful, which preserve all their buildings from meanness

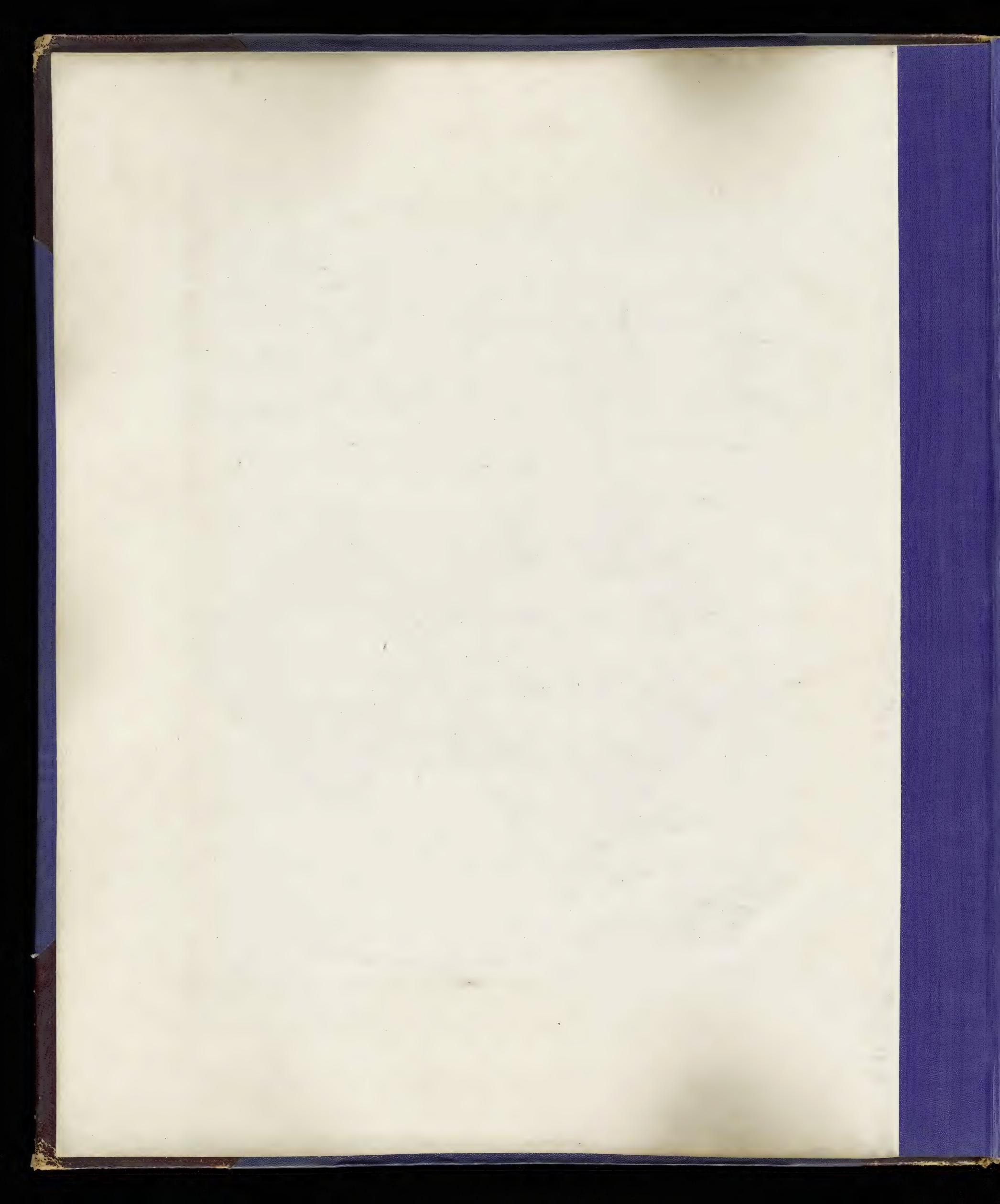
or want of power, and raise some of them, such as the Cambay mosque, to a high order of merit. But there is a further history which these buildings help to reveal—that of the Hindoo architecture which they superseded, to be learned from the ancient pillars, architraves, and capitals which they often so largely embody. The differences among these are patent to all—the incised capital with brackets and human heads; the plain bracket and fluted capital; and the pillar or architrave covered with ornament, either geometrical or abounding in figures in niches. The existing examples of these, however, have not yet been collected in sufficient numbers, and the means of comparison with buildings still entire are too limited, to permit of generalisation which may be depended on to fix their respective styles and ages, or to afford the history of the whole style during the earlier centuries when it must have been gradually advancing towards the perfection attained at the beginning of the eleventh. That history remains to be wrung from the fragments and ruins which surround us, through contributions, however humble like the present, to the mass of facts from which alone the cautious enquirer can proceed to mature generalisation.



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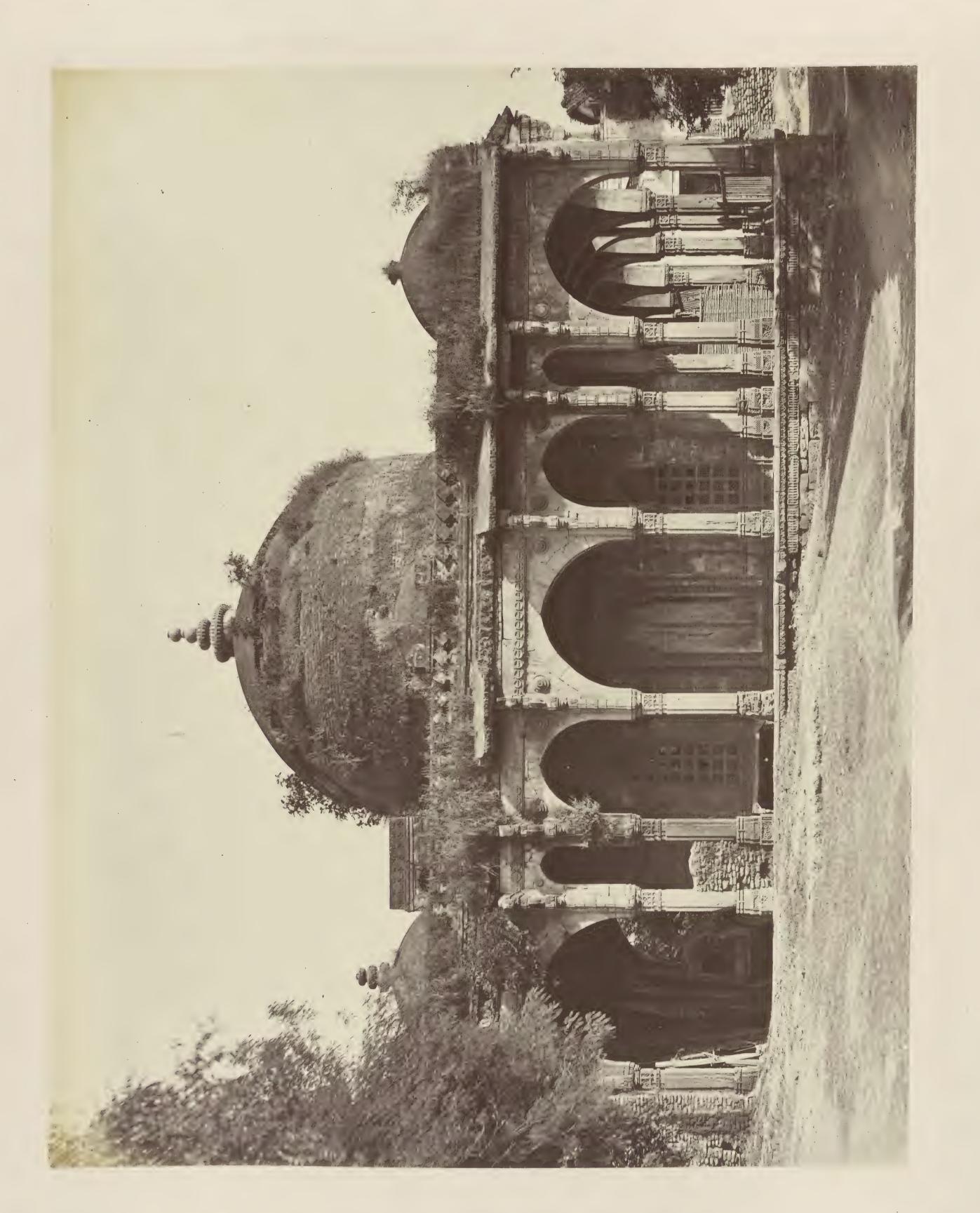
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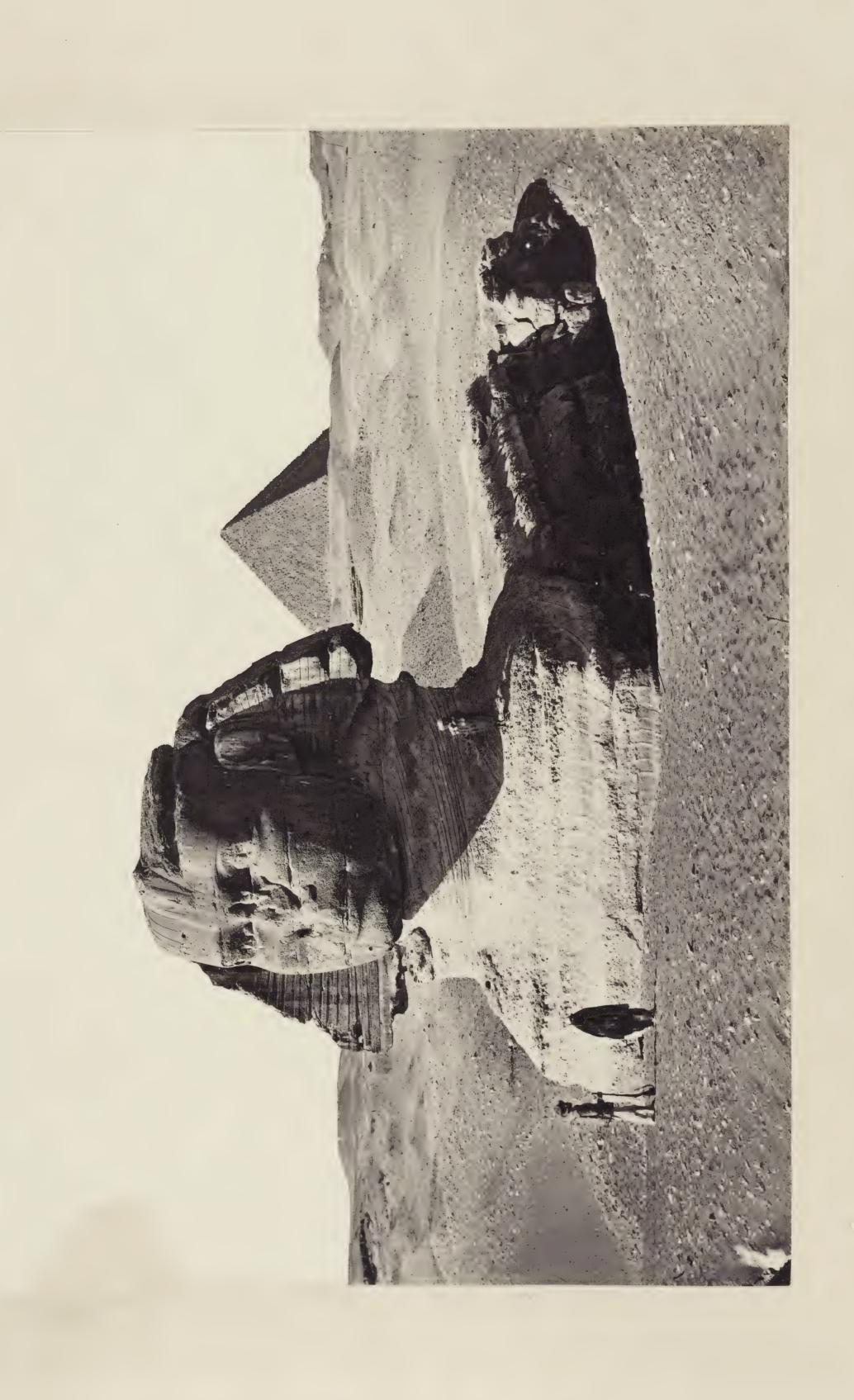
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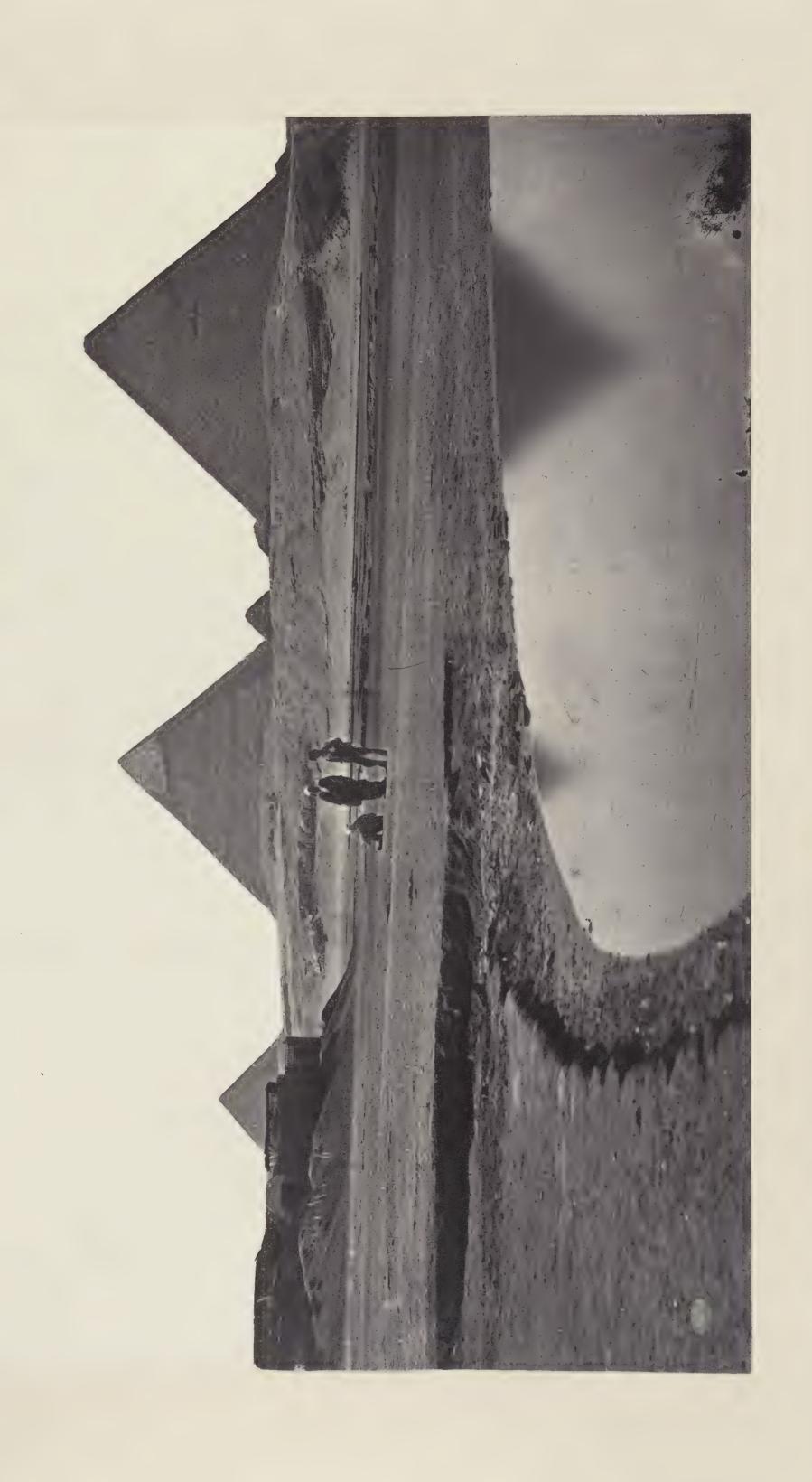




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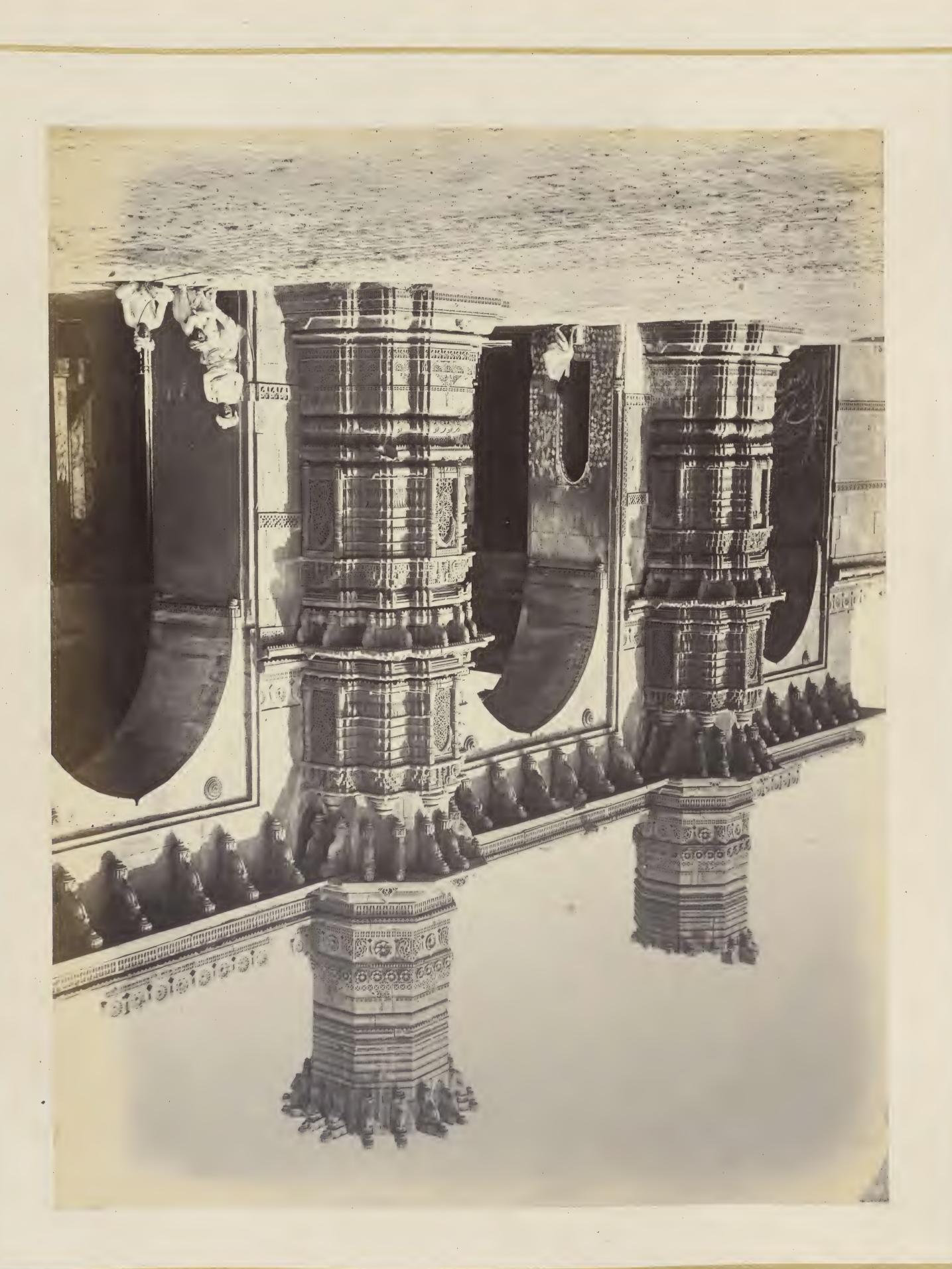
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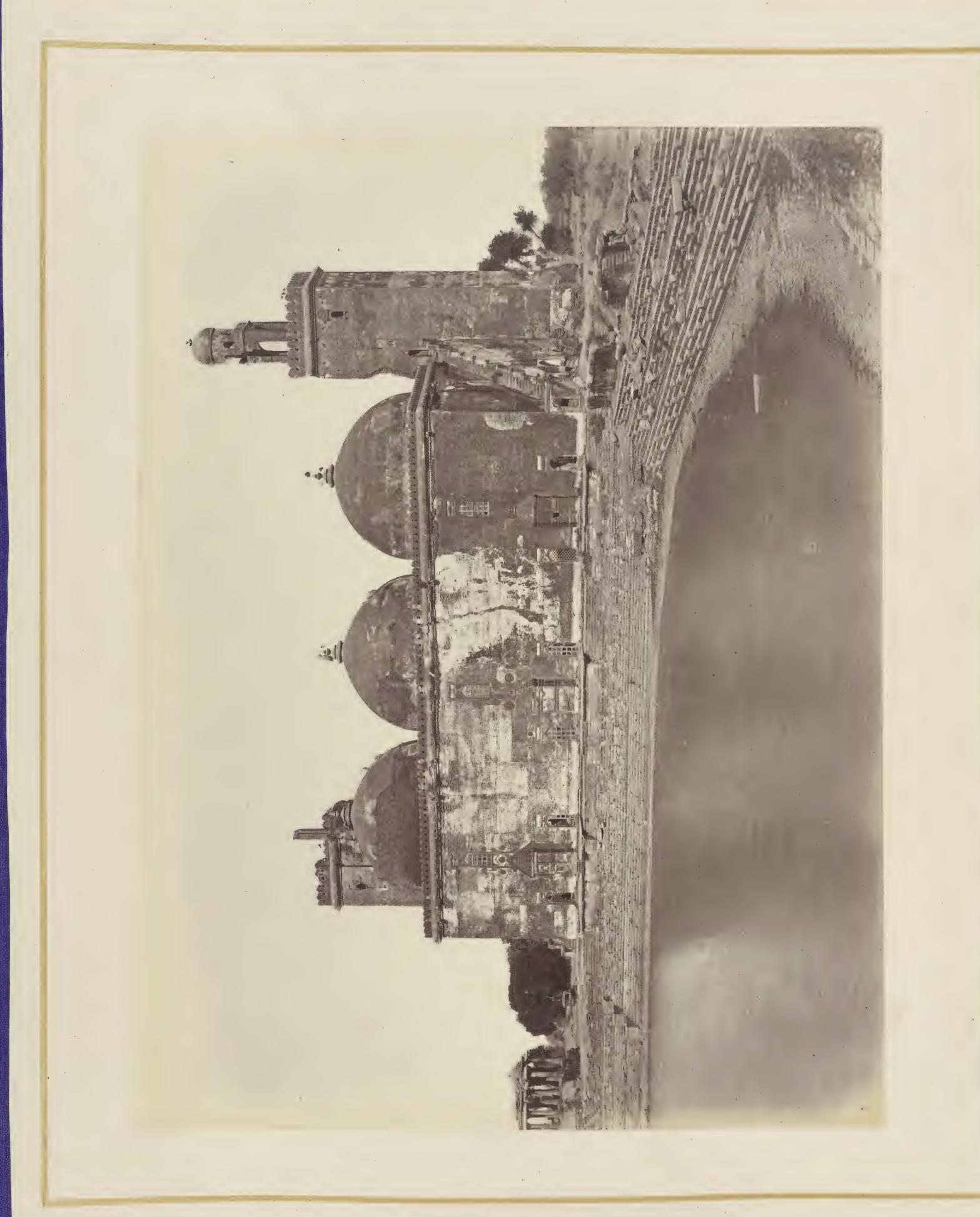
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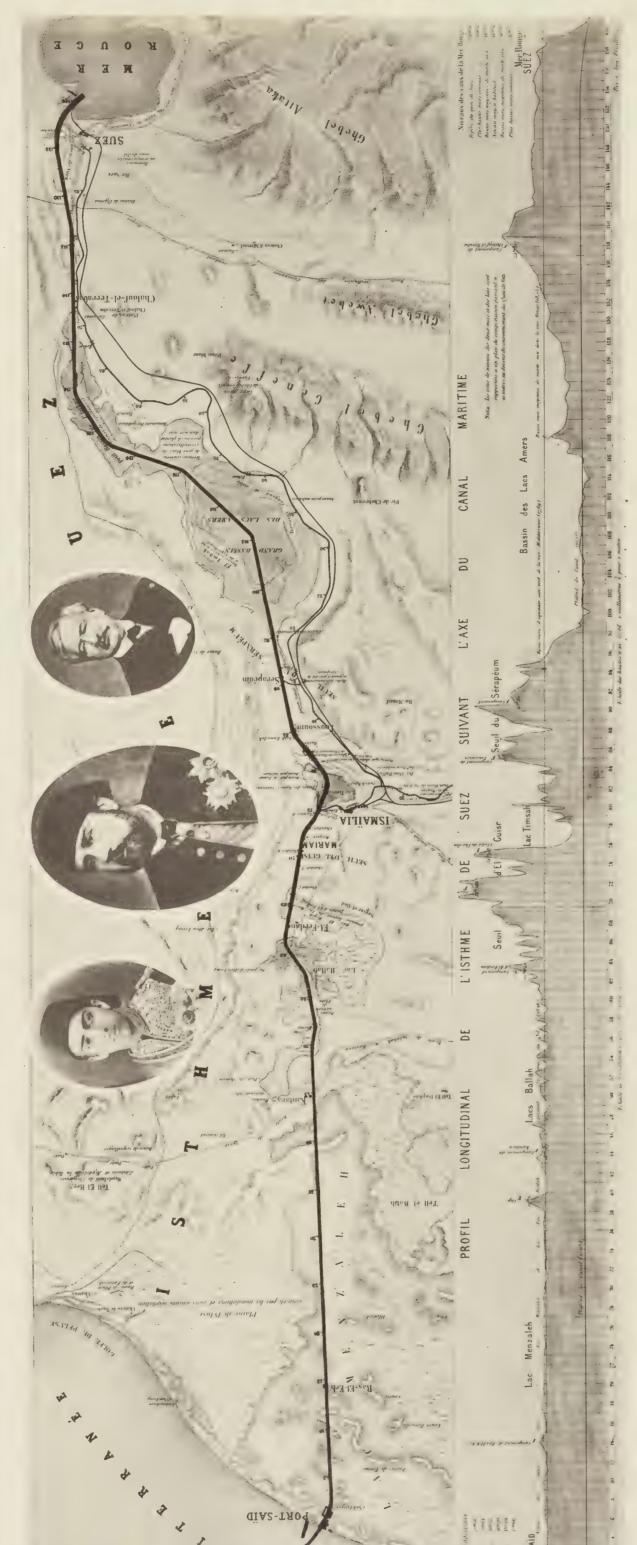














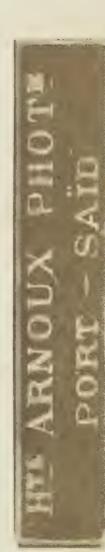














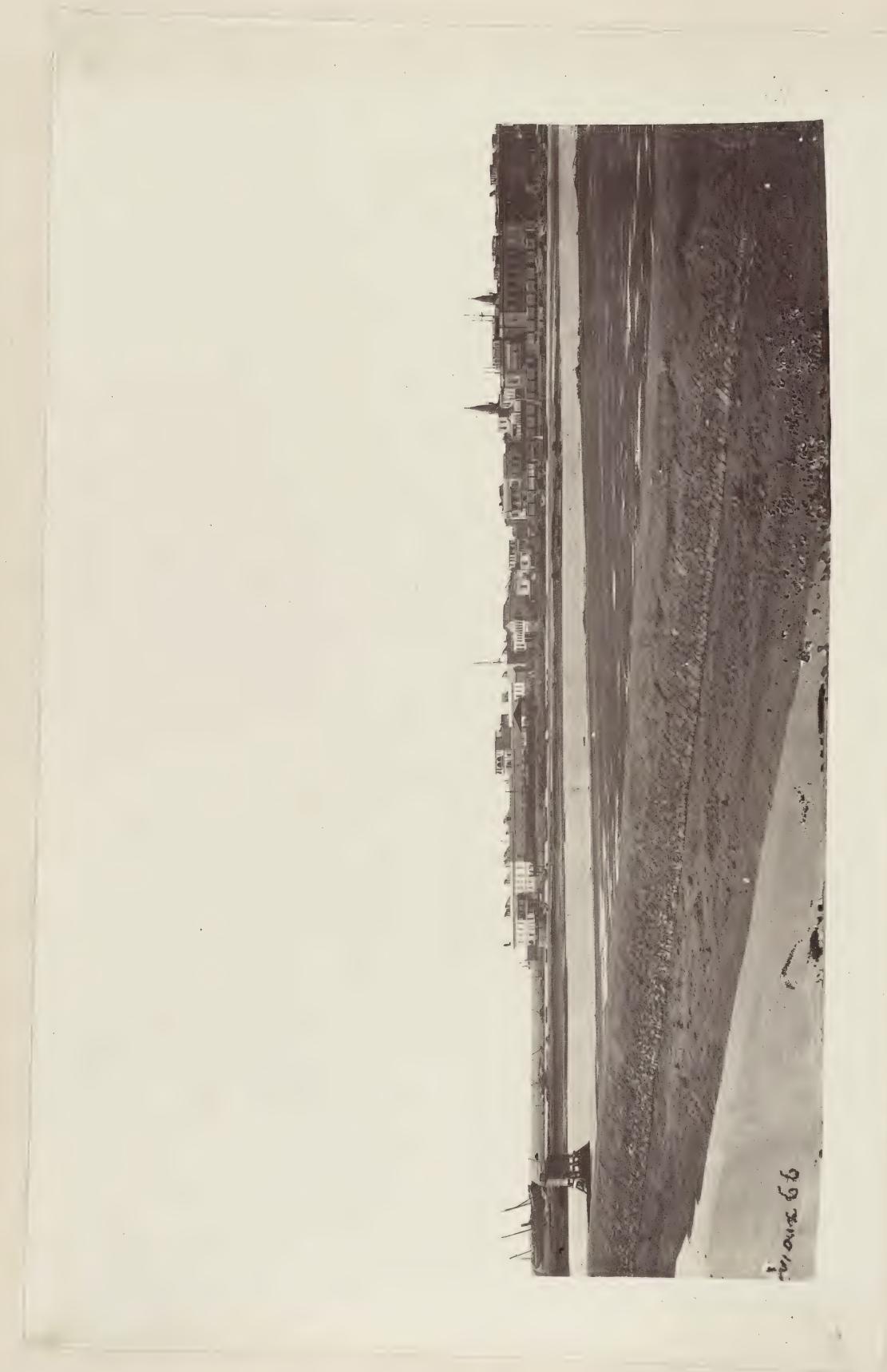
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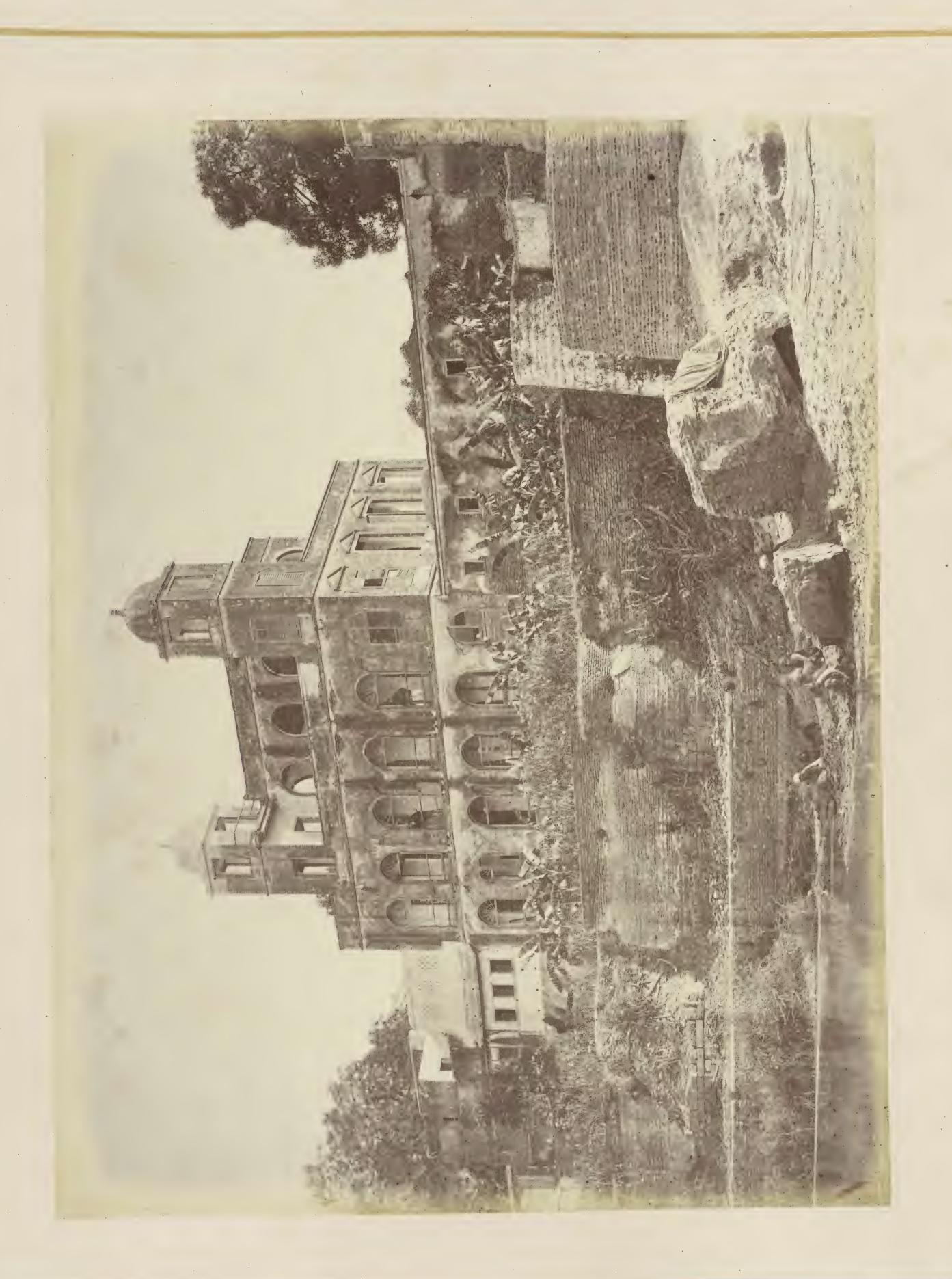








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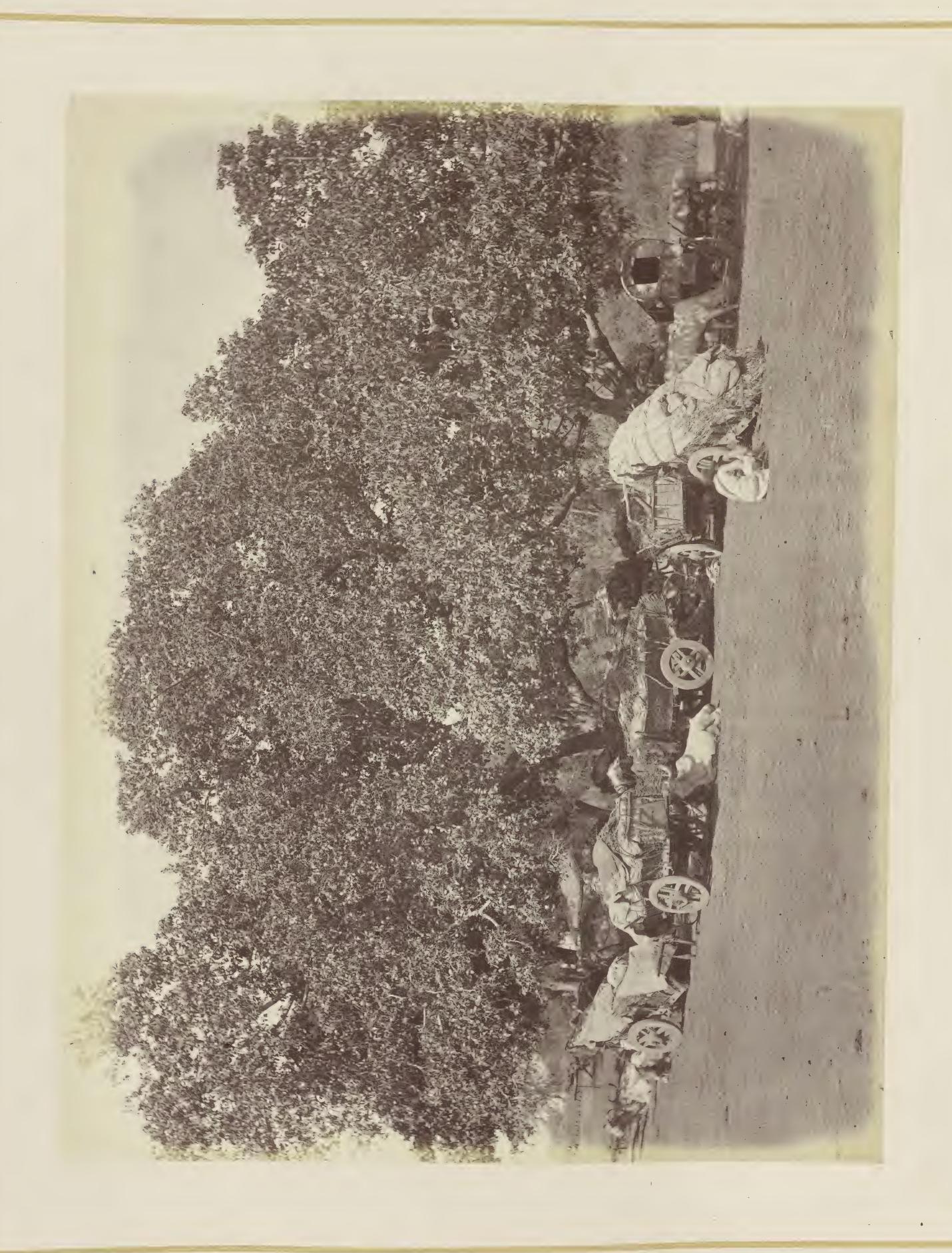


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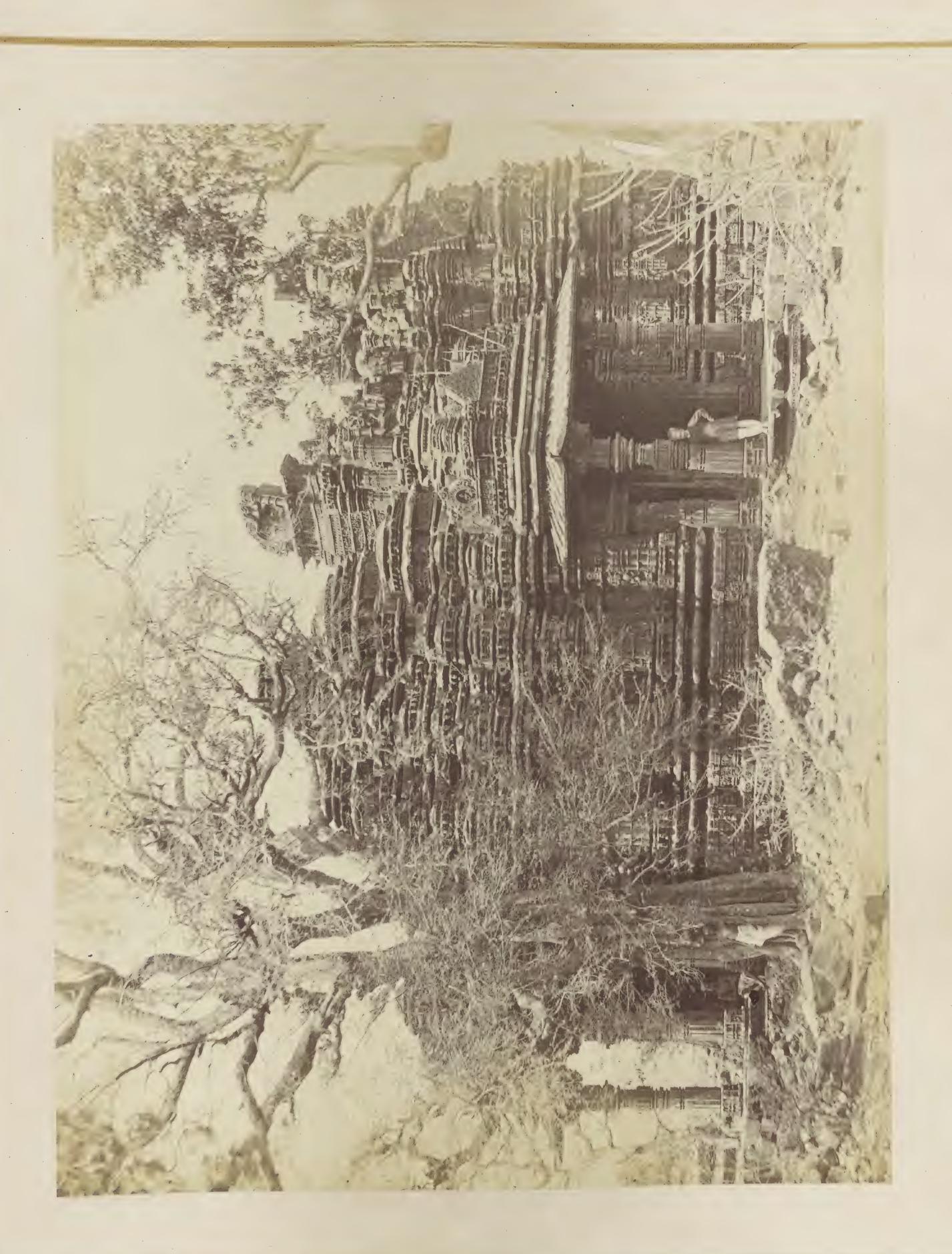




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